782 Chickens are much used for small sacrifices, such as those made
[437] in fulfilment of vows. Usually only the head and feet are actually offered, the rest being eaten by the sacrificer. They are also largely used in payment of fees to midwives, circumcisers and medicine-men.
[541] Cock fighting, which is an important sport in the plateau, seems to be rare or lacking among the Tanala.

235 *Dokotra*, the large native ducks, are valued much more than chickens and can be bought only at exorbitant prices. They are relatively rare and I never saw more than four or five in a village. Their eggs are considered a great delicacy. They usually sleep and nest in the dwelling.

PETS

231 The Tanala are moderately fond of pets. The *tsimiboto*, an animal much like an ordinary tabby cat in size, color and general appearance, is sometimes caught young and tamed. It is allowed to run free and helps to keep down rats and mice. The natives say it does not breed in captivity. Apparently it will cross with the ordinary domestic cat, a recent introduction, but I could not learn whether the offspring are fertile.

In nearly all the villages I saw pet lemurs. Three or four species were represented, a medium-sized gray animal and the large black and white lemur being the commonest. They were always kept tethered by a band around the waist. They seemed to be imperfectly tamed, although this may have been partly due to my being a white man. However, I never saw a native attempt to fondle one and I was often warned that they would bite.

In the southern part of the Menabe territory I saw a few birds kept in cages of open wicker work. These were usually hung up outside, under the eaves of the houses, but I saw one fastened to the top of a long pole. The birds were small and looked like larks or thrushes. Although parrots are common in this region, they do not seem to be kept as pets.

HUNTING

224 The heavy forests of the Tanala country contain many sorts of
[136] small game but the only large species are the wild pig and *fossa*, a cat-like carnivor related to the genets. These will attack a human being when cornered, but are not dangerous ordinarily. There are a few Tanala families who live in the forest and subsist entirely on game and wild plants, but they are not numerous. There are no hunting tribes and no individually owned hunting territories. The

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extremely fond of grease and sweet things of all sorts, but seem to have little taste discrimination. All their cookery is simple and the main thing they require of a meal is quantity. 261

Although the native food is simple and not very varied, their ration seems to be well balanced. There are no diseases of malnutrition and I did not see a single rachitic child among natives who adhered to their primitive diet. 146

ALCOHOL AND NARCOTICS

Beer, called *betsabetsa*, has been used by the Tanala since prehistoric times. It is usually made from a mixture of honey and water, but the natives also employ sugar cane juice, bananas, sweet potatoes and anything else with a high sugar content. The mixture is allowed to stand in open jars for a few days, until it ferments, and then drunk before it turns sour. 273

Rice beer was made in ancient times, but it is now obsolete and I could not learn the process of manufacture. There are some indications that it was formerly used in ceremonies and sacrifices very much as rum is used at the present time. It is said to have been somewhat stronger than the modern beer.

Most of the native beer is so mild that it is impossible to become intoxicated upon it. It is of little importance in the native diet and there is nothing comparable to the regular beer drinking one finds among the African tribes. Women occasionally make it for their families, as a treat, and quantities of it are prepared for feasts, but a household may go for weeks without having any.

The manufacture of rum (*toaka*) was probably learned from Europeans, but it has been in use for at least a hundred and fifty years. It is distilled from beer of any sort although honey beer and sugar cane juice are preferred because of their greater alcoholic content. Pieces of astringent bark are usually steeped in the beer before it is distilled, to give the rum more flavor. The still consists of a large jar with a tight-fitting cover. In one side of the cover there is a small hole in which a long section of bamboo, or an old gun barrel, is inserted. The joints are sealed with clay. [177]

Rum is regularly offered to the gods and ancestors and is also a prescribed part of the fees paid to medicine-men, the gifts given to witnesses of adoption, blood brotherhood, etc. Good rum is as colorless as water. At the present time, clear glass bottles are in great demand among the Tanala, who will pay two or three times as much for them as for colored glass. These are used as containers for cere- [782] [437]

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Canoes are always hewn from green logs, the work proceeding as rapidly as possible, to take advantage of the initial softness of the wood. The outside is roughly shaped with axes and the inside hollowed out through a long slot about one-half the diameter of the log in width. When the sides have been worked to a thickness of 1½ to 2 inches, they are spread until they are nearly vertical. To do this, a row of small fires is kindled along the bottom of the canoe. When they are burning briskly, the cavity is filled with the leaves and stems of a green, succulent plant. The steam from this softens the wood and the sides are gradually opened out by driving in longer and longer thwarts. When the sides have been spread, the canoe, with the thwarts still in place, is weighted and sunk in a stream for a few days until the wood has set. Afterward, the thwarts are removed and the canoe worked smooth inside and out. 396

The above account was obtained from a member of one of the eastern Tanala gentes. It seems certain that all the Tanala do not spread the sides of their canoes by this method, but I was unable to determine its distribution. Most of my informants had never seen a canoe made.

Sails are unknown. Paddles, like the canoes, are crudely made. The usual type is about 4 feet long with a moderately broad blade, in the form of a pointed oval, and a plain handle. I often saw spades, or even simple sticks, used as paddles in ferrying and there was a taboo against the use of paddles in one of the large rivers in the Menabe territory. This taboo is now ignored but the old people say that while it was in force the crocodiles in this river never attacked people. 501

TRADE

The Tanala are not a trading people and I doubt whether, even now, there is a single Tanala merchant or shopkeeper. Until relatively recent times the only commerce has been a little barter with the Betsileo for iron implements, silver jewelry and fine cloth and with Europeans for firearms and beads. The government has attempted to establish weekly markets at a few of the principal towns, but has met with little success. 438

What trade there is, is in the hands of Betsileo and Imerina who have settled in the larger villages. Their stock consists mostly of trinkets and luxuries, the average Tanala family still producing nearly everything it needs. The value of money is thoroughly understood, but most of the trade is still by barter, the Tanala 437

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437 bringing in various forest products and exchanging them for the merchant's wares.

FOREST PRODUCTS

438 314 The most important articles of trade are beeswax, rubber and raffia. The preparation of the first has already been described. Rubber was formerly an important export, but its value has declined in recent years, due to exhaustion of the wild supply and the low price it brings in competition with cultivated rubber.

314 824 The Tanala were familiar with the properties of rubber in pre-European times, but made little use of it themselves. The only uses I could discover were as a cement and as a material for small, conical tinder boxes. The latter were made only by some gentes of the Ikongo.

Rubber is called *herotra*. The natives divide it into *herotraza*, obtained from trees, and *hero-bahy*, obtained from vines. *Herotraza* is obtained from two trees, the *hero-potsy* and *hero-mena*, literally "white rubber" and "red rubber." The *hero-potsy* is the best. The same methods are used with both species. In one method, the tree is tapped with a series of diagonal cuts and the latex collected in bamboo cups fastened below. It is then poured into a large vessel and coagulated by adding the juice of various acid fruits, *voasarimasy*, *voatrotrokala*, or *voandongoza*.

The other method consists of felling the tree and cutting the trunk into sections 3 to 5 feet long. A section is placed on two wooden horses 18 inches to 2 feet high and a fire kindled underneath. The section is turned constantly, so that all parts will be roasted evenly, and is removed when the bark begins to catch fire. The bark is then stripped off and left in a damp place for eight or ten days. After this, it is pounded in a mortar and washed to free the rubber from dirt and fiber. It is sold in balls which contain a large proportion of impurities.

The *hero-bahy* is obtained from several different vines: *voahentenso*, *voahembory*, *herobanda* and *heromava*. The *herobanda* yields the most latex, but it is hard to coagulate. The *heromava* gives the best grade of rubber. The vines are cut into pieces 1 foot to 18 inches long. These are set upright in bowls or in cups made from the leaves of the Traveler's Palm. Even the roots are dug up and cut into slices to obtain the latex. The rubber is coagulated by boiling it with the juice of acid fruits.